1: Kroeber E-5 (1901) 1908
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nothing to show that they had long been in the Saskatchewan region. All that is certain of their previous past is their closer relationship to the Arapaho than to any other tribe; and the origin of the Arapaho is equally obscure, except that it is certain that, if they came from the north and east, it was a long time ago. Of the Gros Ventre it can only be said that, while related to the Arapaho and regarded by them as almost politically a part of themselves, they were far separated from them when first known, with them for a short time later, and again separated, and in contact and alliance with another much more distantly related Algonkin branch. Their habitat in a hundred years has been successively near the Saskatchewan, the Platte, and the Missouri. There is nothing to show that such variability of affiliation and location within the culture region of the Plains has not been characteristic of their previous history.

The Gros Ventre call the tribes near them by the following names: Arapaho, hinan'ăn (in Arapaho, hinanaci-na"); Cheyenne, itisŏn, "scars" (itisŏ", "a scar;" Arapaho name of the Cheyenne, hitaciina"); Cree, na"tsa", "rabbits;" Ojibwa, djinhuna"tsa", "Lower Cree;" the three Blackfoot tribes, waotä"nixtääts, "black-feet" (a Blackfoot, waotä"nixtänin, "black-foot-man;" a Piegan, tsä"t'; the Bloods, ka"winähää"); Assiniboine, na"djineihin; Sioux, na"wina"djinei, "Below-Assiniboine" (in Arapaho, na"tinei, "a Sioux"); Crow, hounen, "crow-men;" Minitari, wuxnokayăn, "—lodges;" Shoshone, sösŏuyănin, "snake-men;" Bannock, waotä"nixiinin, "black-men" (in Arapaho the Ute are called wɔotänähiçi, "black"); Flathead Salish, kaakaäänin, "flathead-man;" Nezpercé, taniibäts, "pierced-nose" (Arapaho taniibääçi is the Caddo). Two tribes to the southwest or perhaps west, which have not been identified, are the wasöi"hiiyeihits, "grass-dwellers," who live in houses of grass or brush; and the na"wuxaanĭibiina"ts, "fish-eaters."

The Gros Ventre were divided into groups similar to those of the Blackfeet and Sioux. The names of these bands were nicknames, and in no way totemic. As there was prohibition of marriage within the band, the name "clan" is, however, applicable to them. Descent was paternal and a man belonged to his father's band; but the prohibition of marriage extended also to his mother's clan, all the members of both the father's and mother's clan being considered relatives. Each band seems to have had a recognized head or chief. During the winter the tribe broke into smaller groups, consisting of one or perhaps more clans, which followed the buffalo, and camped chiefly in the timber. There corrals were made for the horses at night to prevent their being stolen by war-parties. When summer came, the clans joined and camped together in the large camp-circle. In this, the opening of which was toward the east, the different bands had definite